

And God's laws are eternal and unchanging, Rom. 6:23, first clause.

#### IV. Remarks.

a. Nahum's prophecy is not so directly spiritual as Micah and Isaiah, but its faith in God's righteousness and in his government of the world is sublime. (1) We sometimes call the Jews narrow, but this obscure prophet's view of the universality of the principles of Eternal Righteousness have not been equalled by the proudest seers of the heathen nations of later Greece and Rome.

b. The three chapters are natural divisions of the book. Chapter one lays down the law of God's moral government of men and nations. Chapter two describes very vividly the siege and fall of Nineveh. Chapter three shows why she is overthrown and describes the utterness of her desolation.

c. The remarkable fulfillment of the prophecy would be a profitable study. (1) Alexander marched over her ruins without knowing "that a world-empire was buried under his feet." (2) Earlier Xenophon marched by her ruined walls, surprised by the enormity of her ruins, but unable to learn the name of the once proud capital of Assyria.

J. L. GILLIN.

To THOMAS GIBSON, Lathrop, Calif.

*My Dear Brother:*—May you and yours continually enjoy the indwelling of the Holy Spirit.

I want to talk to you heart to heart. Two and a half years ago your big, generous Scotch soul drew me to love you. Your eager hungering after living fellowship with God made me happy in your companionship.

Your questions in EVANGELIST No. 17 lead me to speak. You know, my brother, that you and I never cared so much where the melons grew, or what sort of bark the tree had that bore the fruit, but we did enjoy the fruit and melons with eager relish. And we were never much for arguing about words and phrases, and trying to make out theories. That was too dry, tiring a work for us. But how we did enjoy just taking Christ for our Savior, and resting in fully trusting him and his word.

Now it may be so about the two baptisms. We don't now care so much about the question, to whom John referred concerning the baptism of the Holy Spirit. But can you and I have it? Thank God we can to the full, without any dressing down that some brethren must have before they will take it. But we always liked best to cut our own melons.

Now let us look for something clear and easy and fresh. In Acts 10:44 we read that the Holy Ghost *fell* on all them which heard the word. In 10:45 the circumcision were astonished, that on the Gentiles was poured out the *gift* of the Holy Ghost. In 10:47 Peter said, "These . . . have *received* the Holy Ghost as well as we." That settled it for Peter. Arguments never would.

But some at Jerusalem heard about it and said, "Peter is fearfully off. Gentiles can't

be saved and have the baptism of the Holy Ghost like we had on the day of Pentecost." When Peter went up they contended with him. You know they could not get at him thro the papers. In 11:15-17, Peter said, "The Holy Ghost *fell* on them as on us at the beginning. Then I remembered that Jesus said John baptized with water, but ye shall be *baptized* with the Holy Ghost. And since God gave them the like *gift* as he did to us what was I to withstand God?" And that settled the matter for the circumcision.

Of course some will say that this was for a special time and need and to teach Peter a definite lesson. But our needs are fearfully pressing and if we ever learn God's rich grace to us and our day we will have to be taught by the Holy Ghost too. Let us not have a yoke put on our necks that we can't bear, Acts 15:7-11. You know that if after we had tasted a fine pear some one had hurried up and excitedly said, "They are not for you to enjoy. They are for Chinamen," we would have laughed and gone right on eating. As to his coming. He *fell* on them as on the apostles at the beginning, 10:44 and 11:15. They *received* him as well as we. It was in fulfillment of John's statement, 11:16. God gave them the like *gift* as unto us, 11:17. Same thing that Peter promised to others on the day of Pentecost, Acts 2:38. And this gift for all them that are afar off. You see it is *fell, baptism, gift, received*. All the same thing, and for us too. Good! You know we are afar off.

Yes, the Holy Ghost and fire. When we take him there will be work for fire. "I will purge away thy dross." Let the Holy Ghost have his way and there is fire enough for you and me. Too much for some folks. That's why they think that was not meant for them. But he will finally clean out the dross. That is how we get clean of sin. Burnt out by the Holy Spirit. Never get rid of sin any other way. Many folks believe on Christ, but never would receive the Holy Spirit, and go right on practicing sin like any other old sinner.

Was John's baptism Christian baptism? No. John was not a member of the kingdom that Christ established, Matt. 11:11.

Did John's baptism qualify for the baptism of the Holy Spirit? No. Neither does any other baptism or anything else qualify for the baptism of the Holy Spirit. It is a gift. Just take it. Baptism is the answer of a good conscience toward God. I Peter 3:21.

Did John baptize in the name of the Holy Trinity? No. See Acts 18:24-28. Apollos knew only John's baptism, and they took him and taught him the way of the Lord more perfectly. Also Acts 19:1-7.

"How much shall your heavenly Father give the Holy Spirit to them that ask him," Luke 11:13.

"Beloved, I pray above all things that thou mayest prosper and be in health, even as thy soul prospers," III John 2.

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#### Christian Service

Record of Christian Work.

"I am among you as he that serveth." It was the Lord, the Lord of glory, that uttered these words, and it was to his disciples he addressed them. He knew "that he was come from God," and that heavenly and divine dignity belonged to him. He took the place of authority as one entitled to utter what was binding on men. He was clothed with power so that the winds and the waves obeyed him. His disciples were his followers, taking instruction, direction, guidance from him. They were his servants; they called him Lord and Master, and, so doing, they, he said, did well. He bade them, and they unhesitatingly did his bidding. He reproved them, and they submitted to his reproof. Yet, without foregoing any of this, and, indeed, in fullest consistency with it all, he could say: "I am among you as he that serveth."

#### The Greatest Magnet in the World

Selected.

One of the most interesting spectacles shown to visitors at Willet's Point, N. Y., suggests a lesson to Christians who want to know how to exert an influence on the unconverted. The source of power is not in themselves, but they must be near to it. The spectacle is that of a soldier placed in front of the huge magnet constructed by Captain King. This magnet is simply an old cannon around which copper wire ten miles in length is wrapped. When the electric current is sent thro the wire, the gun becomes the most powerful magnet in the world. The soldier is placed in front of the gun, and the current turned on. Instantly iron spikes and even cannon balls, which he could not lift, are attracted, and attach themselves to his person. As he stands there every piece of metal within the sphere of the magnet is drawn to him, and he is covered with spikes, bayonets, and an endless variety of articles. It is not the man that draws them, but the magnet behind him working thro him.

#### Prayer as a Means of Defense

Michigan Christian Advocate

Prayer is the quickest, safest, surest, and best means of defense against the assaults of the adversary. "When a boy," said a prominent member of a church, "I was much helped by Bishop Hamline, who visited at a house where I was. Taking me aside, the Bishop said, 'When in trouble, my boy, kneel down and ask God's help; but never climb over the fence into the devil's ground, and then kneel down and ask help. Pray from God's side of the fence.' Of that," said he, "I have thought every day of my life since." Continuing, he remarked: "Sanford Cobb, the missionary to Persia, helped me in another way. Said he, 'Do you ever feel thankful when God blesses you?' 'Always.' 'Did you ever tell Him so?' 'Well, I don't know that I have.' 'Well, try it, my young friend; try it, try it! Tell Him so; tell Him aloud; tell Him so that you are sure you will hear it yourself.' That was a